The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, SEPTEMBER 14, 1910 VOLUME LXII. NUMBER 37.

EDITORIAL COMMENT.

Conquering Worlds.—It is certainly a pity that Alexander the Great did not live in our time. It would have saved him many a tear. It was many hundreds of years ago, and Alexander, poor deluded soul, thought he had conquered all the worlds and had no more to conquer. He sat him down and wept over the sheer scarcity of worlds. Having conquered all in sight, and having nothing else to do, he wept some, dissipated much, and then died. Why, in our day a man conquers a whole string of worlds and then some more—and gets busier as he goes further. Rockefeller has conquered the world of oil, literally vanquished it in America, Europe, Asia, Africa, and in the islands of the sea. And now does he sit down and weep? Not much. He goes in for banks, and owns a string of them he knows not how long. Weeping any yet? Not much. Railroads interest him and he conquers railroads from east to west, from north to south. Weeping yet? Nay, verily. The world of education interests him and he goes in for that. Builds colleges, endows universities, equips school for tens of thousands. Not weeping yet. Hookworms are a foe to man. They are sapping the vitality of thousands, wasting the good energy of labor and destroying the earning capacity of honest industry. Rockefeller goes in to conquer this foe to the family of man. And he is doing it . No weeping in evidence. Ignorance of the great laws of science hovers like a leaden pall over man. Here is another foe. Science is fettered. There are no means, there is no leisure, no opportunity for scientific research work. Rockefeller piles up millions and the "Foundation" enters the world of ignorance to drive out darkness and death. Rockefeller is a conqueror, not a weeper.

The like may be said of Carnegie, the Dukes, Morgans and others. They conquer worlds (of industry) but instead of weeping, wade into others.

All of which is another way of saying that opportunities and fields of service do not decrease and diminish with the passing years, but increase and multiply. There are hundreds of fields of endeavor open today—for useful and aggressive service and conquest—where there was one a hundred years ago.

Breaking Records.—The new Pennsylvania depot in New York City was openen for service last week and a general train system therefrom began on September 8. This is not only the greatest railroad station ever planned, it is the largest building in the world ever constructed at one time. The company bought two blocks, covering eight acres, in the very heart of New York City, tore down, or blew up, all the hundreds of buildings thereon, and have covered now this vast area under one roof, with a building of magnificent architectural design at a cost of $12,000,000. This station is a whole city under one roof and affords one all the comforts and necessities of life in its numerous departments. To reach this sation two tunnels were driven under the Hudson River and four under the East River. The tunnel digging and station have been in process of building since 1902, and, including the terminal stations where the trains emerge from the tunnels on the New Jersey side, cost a total of $100,000,000.

The capacity is a thousand trains a day. . There are nearly seven miles of trackage in the tunnels. The waters of East and Hudson Rivers will flow placidly upon their surface, while beneath their bed a thousand trains a day will fly on their way of traffic and commerce. A world record is broken and a new wonder is added to the seven as a monument to the ingenuity and skill of man, "What is man that thou art mindful of him and the son of man that thou visiteth him?" enquired thes Psalmist. All great achievement declares the majesty of man, and the glory of the God who made him.

Prosperity and Adversity.—Thomas Carlyle is credited with the declaration that "Adversity is sometimes hard upon a man, but for one who can stand prosperity there are a hundred that will stand adversity." It does not seem reasonable that prosperity could be harder to deal with, and more dangerous to one than adversity, yet facts rather justify than refute Carlyle's generalization. There are plenty of people whom prosperity turns to the bad who, in adversity acquitted themselves like men and women. The ancient Plutarch wrote that prosperity "puffs up narrow souls, makes them imagine themselves high and mighty, and look down upon the world with contempt; but a truly noble and resolved spirit appears greatest in distress, and then becomes more bright and conspicuous." Manhood is more than money, and character is more precious than diamonds. When prosperity is allowed to puff up and inflate, then prosperity is a curse and not a blessing. All that man has about him should be used to develop and to show what is best within him. The real weight and worth is within, not without; and that which truly enriches one is that which makes the mind, the heart, the soul happier, holier, better. If prosperity does not do this, then it is not prosperity at all, but adversity.

Honored of Kings. Despite the request ofFlorence Nightingale that she be buried quietly at the small church near her home, a great memorial service was held in St. Paul's Cathedral, attended by King George, Queen Mary, Queen Alexandra, Ambassador Reid, and thousands of others. But for her request the people would have had their way and given her body a resting place in Westminster Abbey. And all this because Florence Nightingale nursed the sick so well, and cared for the dying with such tenderness that it made nursing seem worth while in the world, and turned ten thousand noble women to this as a profession in life. This woman became great and famous throughout the world because she made herself a servant of all. She served humanity well and left it better for her coming and being.

—The schools of Washington, D. C., hold that a child with one-sixteenth negro blood is a negro and cannot attend the schools for white children. Recently a child whose genealogy showed one-sixteenth negro blood was refused enrolment in the schools for whites and the case is carried to the U. S. Supreme Court. It is said that the Court never has been called upon before to decide, What is a negro?

FROM THE FIELD.

Catawba Springs.

At Catawba Spring commencing Saturday before the first Sunday in August we enjoyed one of the best revivals I have ever been in. The Holy Spirit was with the church in great power and demonstration. There was a readiness among the memebers to work. We did not have to preach to the church half of the week to get them ready for a week's service. The brethren and sisters around the church are living their religion all the year, ready for every good word and wrok for the upbuilding of the Kingdom of our Savior. Rev. L. F. Johnson of Raleigh was with us and did efficient work from Wednesday until the close of the meeting. We received thirteen members into fellowship. The church was wonderfully revived. The work of beautifying the church house will be continued this fall. Modern pews will be installed, and when the work is completed they will have one of the most beautiful houses of worship in the rural district of our Conference. In our business meeting in Sept. the church extended a unanimous call to the writer.

A. P. Barbee.

History of New Center Church and Dedicatory Exercise, Sunday, Aug. 28, 1910.

New Center Church was organized September 23, 1872, by Rev. J. S. Lawrence, at the old Center school house, with sixteen charter members. Five of the charter members still survive. The present membership is 117. In the year 1874, Bro. James Latham gave the church six acres of land where the church now stands. In the year 1875 an arbor was erected on the land and in 1883 a house was built where the church now stands. In 1909 and 1910 the present church was erected.

The following ministers have served as pastors: Revs. John S. Lawrence, W. W. Lawrence, H. T. Moffitt, W. W. Hayworth, Z. T. Bell, Jas. E. Webster, J. R. Comer, P. T. Way, B. F. Kerns, M. E. Hammer, H. A. Albright, W. H. Roach, and S. B. Klapp. On Aug. 28 the present church was dedicated. The program was as follows: Hymn, 550. Invocation by Rev. S. B. Klapp. History of the Church by Rev. H. A. Albright. Scripture lesson, 1 Kings 8:22-30-54-60. by Rev. H. A. Albright. Hymn, 406. Offering for Mission. Prayer by Rev. H. A. Albright. Dedicatory sermon by Rev. S. B. Klapp; text, 1 Chron. 17:12. Dedication formula by Rev. S. B. Klapp. Dedication prayer by H. A. Albright. Hymn, 485. Benediction by Rev. S. B. Klapp. A large audience was present and enjoyed the exercise highly.

Flora Cox.

Seagrove, N. C.

WHAT WILL THE FIGURES SHOW?

The minutes of the different Sunday-school and Young People's Conventions held during the summer will soon come out in printed form. What will the figures show? I am quite sure there are a number of Sunday-schools and Young People's Societies that did not report, and for these we will receive no credit as a denomination. Our strength as a church is reckoned from the figures we are able to collect from our printed reports. Those that do not report cut down our strength just that much. Every Sunday-school superintendent no doubt intended that his Sunday-school should be represented at the Convention by a report if not by one or more delegates. But the delegates did not go and he forgot to mail the report. The Convention Secretary did not make any special effort to get the report consequently that Sunday school will have nothing to its credit in the printed minutes. This is a matter of too great importance to be passed idly by. We want credit as a denomination for all we are worth. Will not convention secretaries see to it that these reports are gotten and inserted before the minutes are printed? There were 28 Sunday-schools in the Southern Convention last year that did not report—and some of these were large city schools. It is a downright shame that our records cannot be complete and accurate. Brother Superintendent, how about it? Did your report get to the Convention? If not, will you not see your Secretary and make it out and send it in even now, before the minutes are printed? It is important.

S. M .Smith,
Statistician Southern Chris. Conv.

MEETING OF THE HOME MISSION BOARD.

There will be a meeting of the Home Mission Board of the Southern Christian Convention at Huffine Hotel in Greensboro, N. C., on Wednesday, October 5th, 1910, at 9 o'clock A. M. All churches desiring the assistance of the Home Mission Board of the American Christian Convention should apply to that board for application and fill out same properly and forward to Rev. J. O. Atkinson, Secretary, Elon College, N. C. prior to October 3rd for endorsement by our Board. This rule now mandatory and the A. C. C. will recognize no other endorsement.

All churches desiring the assistance of our Board will file separate applications.

J. E. West, Chmn.

Suffolk, Va., Sept. 5, 1910.

SEEING THINGS IN NEW YORK.

It is nothing short of a crime that children should be born into the world in certain sections of New York City. Reared as many of them must be amid vice and crime in crowded tenements the world can hope for little from them in the way of helpful uplift even after they have grown to manhood and womanhood. Stroll through the crowded streets of the East Side on a hot summer evening. See the thousonds of children who swarm the middle of the streets, the mojority of whom look as tho' they never had a bath—playing, singing, dancing (to the tune of the hand-organ man), fighting, swearing, in fact, doing a little of everything. Some of them hardly know who their parents are. The heart is touched at the pitiable sight of dozens of babies, pale, thin, and sickly, some nursing at the mother's breast, who herself looks to be a physical wreck, others in dirty go-carts or boxes and not a few you see lying on the hard stone pavement, fast asleep, just far enough to one side to be out of the way of the passing crowd. For the true American citizen to-be give me the awkward, and perhaps ignorant, farmer boy born in the sunny South or in some other country district, whose daily companions are the hogs, cows, and horses on the farm,—whose only thought during his leisure hours is of the old swimming hole in the nearby creek where he may both fish and swim to his heart's content, or of a rabbit-race across the hills with the neighborhood boys and dogs, whose air-castles are built between the plow-handles, and whose only hope of an education seems to be in the little schoolhouse down the road. There is hope for this boy but little for the other. If ideal parentage has any thing to do with shaping the destinies of the child, the boy or girl, be he rich or poor, so unfortunate as to be born in New York has still less to hope for. Where must we look for the young women who are to become the mothers of the great men of the future? Certainly not in New York. Walk down Broadway in the late afternoon or evening, watch the passing crowd,—women? yes, some, but many are freaks—big hats, paint, powder, hobble skirts, etc., mostly etc. Born in luxury and reared in extravagance (some of them) they are even less fit to become wives and mothers than

the poor girls of the crowded tenements. Judging from the great number of cafes and restaurants one would suppose that there is little of real home life here—everybody seems to eat away from home. Many men live ten miles or more from their business, leave home in the morning before the children are up, eat dinner down-town, meet their wives (or perchance some other man's wife) and spend the evening at the theatre or at the beach while the children are left at home with the nurse. The cafes and restaurants are always crowded. And yet the New Yorker will tell you that there is no better place in all the world for a young man or young woman to begin life. That of course depends upon the individual—where one may succeed perhaps a dozen others will fail. Excuse me.

S. M. Smith.

THE BLESSEDNESS OF DOING RIGHT.

Men have often disputed and wrangled about what is right. Some will tell you that there is no fixed standard or principle of right, but that right and wrong depend on circumstances. One thing may be right at one time, in one place and for one person; but the same thing may be wrong at another time, in another place and for another person. Others say that right and wrong depend on public opinion. If the people of a community should agree that certain things may be done those things are right in that community because they have the indorsement of the sentiment of the people, while other things are wrong because they are condemned by the opinions of the people. Others insist that those things are right which result in good to the individual and the community, and those things are wrong which result in evil.

If men and women were as diligent to do the things wheih they know are right and to abstain from those things which are wrong as they are to create confusion in their own minds and and in the minds of their neighbors concerning the right way, righteousness would cover the earth as waters cover the sea. For, after all men's quibbling, the way of righteousness is plain enough to those who honestly try to find it. It is not want of light that leads men astray, but want of honesty. It is not because wrongdoers are ignorant that they do wrong, but because they are selfish and wicked.

The law of truth is written in the history of the race, in nature, in the structure of the human soul, in the Bible and especially in the life, character and teaching of Jesus Christ. Truth, plain truth, is the corner stone of life, of government, of society, of character. When one goes wrong in business, in private or public life, he is conscious that he is out of harmony with himself, with God and with the moral order of the world.

The minds of men are sadly twisted by self-interst, so that they call evil good and good evil. The note of duty is muffled within them by the clamor of wild and stormy passions. Hence, to do right, one must be right within. "Create in me a clean heart, and renew a right spirit within me." "Keep thy heart with all diligence, for out of it are the issues of life."

Do that which is right in little things as well as great. A little lie, a little theft, a little cruelty, a little tyranny, a little act of uncleanness is just as vile in the sight of God as the greatest transgression. Wrongdoing in obscure matters, which men will never see, is just as black as though it were proclaimed on the housetop. The Pharisees fasted and prayed and gave alms to be seen of men. This a low busines and a low motive. One who does right "to be seen of men" never does right at all. One who abstains from evil because men see is an evil-doer still. Do right because it is right.

Do right in that which is greatest as well as that which is least. The moral law holds in transactions involving millions and the control of great railroad systems or the destiny of nations as well as in the ordinary routine of business life. Men are as much bound to do that which is right in the management of a street railroad, or in the movements of a labor union, or in the administration of the laws governing a municipality as they are buying a farm or selling a house.

"Honesty is the best poliey." So someone has said, but beware of taking that maxim, for many have been misled by it. Honesty may be the best policy and usually is, but it may be otherwise and often is. Do that which is right regardless of policy.

Let not your conduct be controlled by public sentiment, or by expediency, or by hope of gain, or by political ambition or by popular clamor. Do that which is right, though the heavens fall; and refuse to do that which is wrong, though all hell should be moved against you.

The right will surely win. One who does that which is right needs not to defend himself and his cause with earnal weapons. Violence and revenge never yet won a substantial victory for righteousness. That which is right belongs to God, and He will defend His own. You can afford to stand alone against the whole world if you are in the right.

The wrongdoer will surely come to grief. The unjust man may be rich, or learned, or powerful, but justice will overtake him in due time. He cannot escape. He might as well try to run away from his shadow as to fly from justice. No one ever yet found a secure hiding place from the avenging angel. Do not envy the evil doer. "Fret not thyself because of him that bringeth wicked devices to pass." Pity him. Be sorry for him. He knows not what he is doing. He is a wretched man today and the outlook for tomorrow is darker still.

Do that which is right always and in all things.

Right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—N. Y. Christian Advocate.

THE ATTITUDE OF THE INDIVIDUAL.

If disease and death are preventable, those having power to prevent them are responsible for loss of life if this power is not used. Preventable disease is subject to public control, and preventable death is, therefore, public crime.

And here, my hasty reader, pause a moment and consider the relation of the individual and the public. In 1873 William Budd, writing on typhoid fever (it could have been any other infectious disease), said: "And let no one suppose that this is a matter in which he has no personal interest. The duty itself we may evade, but we can never be sure of evading the penalties of its neglect. This disease not seldom attacks the rich, but it thrives among the poor. But by reason of our common humanity we are all, whether rich or poor, more nearly related here than we are apt to think. The members of the great human family are, in fact, bound together by a thousand secret ties of whose existence the world in general little dreams; and he that was never yet connected with his poorer neighbor by deeds or charity or love, may one day find, when it is too late, that he is connected with him by a bond which may bring them both, at once, to a common grave."

There is no individual with enlightened public spirit who can disregard this most fundamental of all problems before us—the health problem.—State Bulletin of Health.

Never spend your time in such a way that you would not like God to say: "What art thou doing?"

NOTES AND PERSONALS.

—Rev. J. T. Kitchen's "Too Late" in this issue is indeed a prose-poem, big with life and meaning, and sweeps one on to sublime sentiments. Bro. Kitchen wields a fertile pen and Sun readers are enjoying his sermonettes from week to week.

—Rev. A. T. Banks, now in school at Elon College, and a useful and successful preacher as licentiate of the Eastern North Carolina Conference, is open for engagement as pastor for the coming year, to some church desiring services on the first Sundays of each month.

—Elon College has opened. There was never such an opening here before. And they still come. All honor to Dean Harper and the loyal Faculty that have stood by him and assisted in his great efficient campaign for new students. Their labors are crowned with glorious success.

—From the Montgomery (Aalbama) Advertiser, we print the following of an Elon College graduate who is making success in his life's work, and is a man of usefulness and influence:

"F. T. Banks, who has been assistant secretary of the local Young Men's Christian Association for the past three years, has tendered his resignation to President J. W. Terry, and has accepted the position of General Secretary at Anderson, S. C., to which he was elected by the Board of Directors of that Association last Friday night. Mr. Banks will enter upon the duties of his new position September 20.

"Since coming to Montgomery from his native State of North Carolina, in 1907, Mr. Banks has made many friends among the people of Montgomery. He has been especially successful in membership work, according to Secretary Dix, and has been a very large factor in enabling the local Association to reach the high mark of 1,200 members, making this the largest Association in the entire South with the exception of Louisville, Ky., Memphis, Tenn., Richmond and Lynchburg, Va., and Dallas, Texas.

"A successor to Mr. Banks has not yet been chosen. The General Secretary is in correspondence with several men relativv to the work, and will probably make some recommendation to the Board at its September meeting, which will be held on September 22."

—Bro. Kendrick of the Herald sings this merry note of his glorious town of Suffolk, Va.:

"Our town is noted far and wide for its hospitality and cordiality. Man meets his fellows here with a 'Good morning, James; how are you feeling this morning?' while the answer is wafted back on the morning breeze, 'Quite well, I thank you.' The good women, as they toil during the greater part of the day in looking after the domestic duties, hum a merry tune the while, because 'love lightens labor.' And over their teacups at an afternoon function, or around some family circle banded together as a club, they discuss topics alone intended to elevate their race."

Being acquainted somewhat in the good town of Suffolk, we pronounce the picture not overdrawn. The Herald's fine sentiment is passed on to Colonel Varner of the Lexington Dispatch and to Bro. Farriss of the High Point Enterprise—North Carolina's two most noted town boosters—to know if either has anything finer than that to say of his town. Every community has more than its commercial interests and material prosperity to look after, namely, to make life agreeable as well as useful and happy as well as prosperous. Our Suffolk contemporary would have us know that his community has found the golden mean between pursuit and possession, and that his people sing while they work, and are happy along the way.

—We judge that Rev. M. L. Bryant, of Berkley, has been giving it to his congregation straight. With a cut of him in the Virginian-Pilot of Sept. 5 is the following:

"Rev. M. L. Bryant, pastor of Main Street Christian Church, before a large congregation, last night, charged in most emphatic terms, that four-fifths of the crime committed in the State of Virginia is due to the indiscriminate sale and use of intoxicant liquors. The above statement, he said, is borne out by statistics, and after making a most careful investigation into the tragedies of the past week he had been more fully convinced of the astounding facts and horrified that these tragedies should continue and the good people who control the destinies of affairs listlessly look on.

"His text was taken from Genesis 37: 33, the story of the sale of Joseph into Egypt by his brethren, the killing of the goat and sprinkling of Joseph's coat of many colors and the returning of the coat to his father Jacob with the falsehood that a vicious beast had devoured his favorite son. He said that in the story is illustrated a barter and sale of human life and character for money by those unscrupulous brothers and he said in a most dramatic way that sale is going on today; unscrupulous men for money are bartering with young men ,sons, brothers, husbands, and even worse, sisters, and lastly all that remains is a blood-stained garment and the victim has been sold into the slavery of strong drink.

He said that our system of laws is responsible for this and that the system is wrong. He said that because it does not touch your family or some one else's family these individuals stand aloof, but I want to tell you according to our social fabric if you are not affected directly you are affected indirectly and you are responsible. If the saloon had not been in the way of that man who murdered his innocent wife and daughter, evidently that crime would not have been committed. Now a home is wrecked and a father and husband and son is in trouble. That man you say is not responsible because he was under the influence of intoxicants. Somebody is responsible and who?

"The responsibility rests upon those who do not qualify themselves to exercise the rights of a citizen and we must go further than this and train our children to know the evils of strong drink.

"He spoke about forty minutes and his congregation listened with rapt attention notwithstanding the hot night."

NEWS ITEMS.

—The cholera still rages in stricken Russia. There have been between 50,000 and 60,000 deaths from about 115,985 cases.

—There have been nineteen deaths, so far, from heavier-than-air flying machines.

—Chicago is claiming 2,500,000 population. But the census man has not rendered his verdict yet.

—The University of North Carolina opened last week with seven hundred students present. There are one hundred and five members of the Senior Class.

—New York City, with its present population of 4,766,883, exceeds the entire population of the United States in 1790, when the first census was taken, which was 3,929,214. This was about nine years after the War of the Revolution.

—When college students turn to religious work they do it with the same energy with which they conduct their athletics. This from the C. E. World speaks much:

"Boston conducted eight daily vacation schools, helping and inspiring two thousand children. Six of the schools were supported by colleges, and all of their classes were taught by college men and women whose expenses were paid by their college associations. Set this off against the alleged godless character of the colleges."

LIFE OF JAMES O'KELLY

On every hand are words of praise for the great work of W. E. MacClenny has done in giving to his church and the public a biography of James O'Kelly that has worth and weight. The author has labored long to set right before the reading public the life of the great man whose career meant so much for the early Christian Church and whose usefulness in the world grows with increasing years. The Christian Church may be long in realizing, but it will realize one day, what it owes MacClenny for his great service, and for his labor of love and efficiency in producing a real biography of O'Kelly. The material in the book is of the richest and most authentic kind, and more and more will the book grow in usefulness and influence.

Reviewing the book in last week's Herald of Gospel Liberty, Rev. J. P. Barett, D. D., writes:

"After waiting more than eighty years for a biographer, at last James O'Kelly is honored by the publication of a worthy biography. Mr. MacClenny is a young man, a graduate of Elon College, and now in the banking business at Suffolk, Va. He is a staunch member of the Suffolk Christian church. He has taken time to do this work and he has done it well. You may, or you may not, be a member of the Christian Church, but this book will interest you, for it is the history of the life and work of a great man, the leader in a great movement. The book ought to have a place in the home of every lover of the Christian Church. It gives not only the life story of James O'Kelly, but it also gives a good idea of the causes which led to the movement which resulted in the organization of the Christian Church. It also gives a correct estimate of the attitude of the early leaders in the work of establishing the Christian Church, such as can be gotten in few, if any, other places.

Mr. MacClenny has not only put time and talent into this book, but he has put money in it, going to much expense in order to make the necessary investigations in different libraries and court records. He certainly deserves the thanks of the entire Church, and the book deserves a place in every home among us. Later we shall yet further discuss the merits of the book.

The life of Rev. James O'Kelly, and the Early History of the Christian Church in the South, by Wilber E. MacClenny, Ph. B., Suffolk, Va., containing 253 pages, well printed and neatly illustrated. It may be ordered from the author (address given above) or of The Christian Sun, Elon College, N. C., or of J. N. Hess, Dayton, Ohio. Price $1.50.

NORFOLK LETTER.

Yesterday the Third Church Sunday School had a birthday—was three years old. The school since its organization has been using the "Birthday Bank" for the benefit of the Orphanage. It was suggested thot, as this was the birthday of the school, the members make a special birthday offering for the school birthday. It met a hearty response; looked at one time, we would have to get another "bank" to accommodate them all.

We have named Sunday, 25th as Rally Day and have set our "stakes" to have 150 pupils present that day.

Miss Lucile Bowden, one of our brightest girls, left for Farmville, Va., where she goes to prepare herself for teaching.

Miss Holloway, of near Raleigh, N. C., has located in our ward, teaching music, voice and piano, She has united with our choir, and by the way we have a choir now, not to be despised. We have 17 splendid grade voices, and our music is becoming a feature of the services.

Bro. Hanson preached the first of a series of five sermons to young people last night, to the largest audience we have ever had, filling nearly every seat in the church. His subject was "A Young Man and His Money" or "Getting ready for a rainy day." Among other things he said: Money is of three general kinds.

1st. The kind he spent he spent by not making it.

2nd. The kind he makes honestly but spends uselessly.

3rd. The kind he makes honestly and treasures wisely.

He announced that we would have a series of evangelistic services beginning the first Sunday in Nov. The pastor will do the preaching.

Rev. Mc D. Howsare of the Temple announces a series of meetings to begin the first Sunday in Oct. He is to have with him Rev. M. J. Swearingen of Delaware, Ohio. He and Bro. Howsare were pastors at the same time in that place some years ago. For the past ten years he has been devoting his whole time to evangelistic work, with great success. Let the brotherhood unite, in praying that a great meeting may result. This is a critical time with the Temple, it has lost so many of its members during the last year through removal, transfer and etc., that they are feeling the strain very much.

The friends of Col. A. Savage will be glad to know that he has some what improved recently. He is now at the home of his daughter, Mrs. Hargrove, on Warren Crescent, where he is glad to see his friends. Despite his affliction and suffering he is patiently waiting for whatever the Lord may have in store for him.

J. W. Manning.

HINDRANCES TO THE GROWTH OF THE GOSPEL IN JAPAN.

In the August Missionary Review of the World Rev. J. G. Dunlop contributes an interesting article on "Hindrances which the social conditions in Japan present to the acceptance of the Gospel." These hindrances he finds have their origin in the communalistic system which has prevailed in Japan for many centuries. After discussing the various phases of the subject he sums the matter all up by saying:

"The one great hindrance to Christian work arising from social conditions in Japan is an imperfect communalistic socail organization, which though now largely abolished or modified by law, still persists in traditional social customs centuries old. This organization denies individual freedom; crushes spontaneity and voluntariness; produces formalism, and caste; and imperviousness to truth, and injustice to women, and corresponding impurity and corruption among men, and intemperance. All these only Almighty power itself can enable the Church to overcome."

"Woman's Work" for February contains a picture of a great yew tree growing in a Buddhist temple court, near Chuchow, China. The yew tree is sometimes called the Temple Tree, because it is often found in temple courts. This magnificent tree is forty feet in circumference at a distance of five feet from the ground. The natives claim it is 2,600 yeras old. Some foreigners who have seen the tree think it is over a thousand years old. Under and around the tree are stone tablets with inscriptions, placed there from generation to generation by admiring or worshiping visitors. On one of these tablets is inscribed these words:

"The seasons come and go. Over thy hillside the clouds of summer and winds of winter pass. Generations of mankind arise, pass a fevered existence and disappear but thou, O, Tree, dost abide in calm undisturbance. The secret of Eternity is thine."

"Honor is but the reflection of a man's own actions shining bright in the face of all about him and from thence rebounding upon himself."

BERLIN CONGRESS—FINAL REPORT.

The delegates, Rev. Carlyle Summerbell and myself, appointed by the executive board of the American Christian Convention to the Berlin "World's Congress of Free Christianity and Religious Progress," have faithfully attempted to attend the various gatherings connected with the "Congress," in order to be of use to the cause of Christ and to the brethren that sent us; I herby make the main report.

We did not understand when planning to go to Berlin, that the "Congress" would, in one effect, stretch from Liverpool, England, to Colozsvar, Hungary. But it is no misrepresentation to say that it would be wearisome in the extreme to you and your readers even to mention the places of receptions, banquets and meetings; saying nothing of speakers, subjects, and other things. Hence I will try to give a statement of the great event wherein our own people touched it, or may be interested in it.

It was not in Christian spirit, except in England and Hungary.

In Germony the various gatherings, at Berlin, Eisenach, Remagen, Cologne, Wittenburg, Wartburg, and other places, there was more interest in "freedom" than in faithfulness, and more respect for beer than for the Bible. Buddhists and Hindoos of various classes had the pleasure of the same welcome and hospitality as skeptics and Christians. No special good to humanity can come from those meetings, except the demonstration that Christians of various sects are not afraid to allow non-Christians to express their views. It was a revelation of the genius and the executive capacity of general secretary, Rev. C. W. Wendte, D. D., who brought so many men of world distinction into cooperation in the meetins. However, his magnetic optimism did not fully sustain him, and he broke down partially, under the strain of the meetings and banquets of various places, and he was obliged in part to absent himself sometimes, where his presence was not imperatively required.

Your delegates were before the public only five times after reaching England. Carlyle Summerbell preached twice in the church made sacred by the ministry of Matthew Henry, and evidently attracted such favor that he was requested to have his father visit the place (Chester), with him to be taken by private automobile of a most prominent resident, to see the sights of the quaint old historic city. A member of parliament who met him at Liverpool asked him to command his services later in the city of London, in order to secure such admission to the parliament house there as would enable him to hear the parliamentary discussions. This enabled my son to hear some of the most celebrated speakers in parliament.

However, my son did not obtrude our denominational views upon his hearers, as was becoming in a young preacher. Such reserve did not govern the father; and both in Mr. Craddock's pulpit in Liverpool ("The Ancient Chapel of Toxeth"), and in Mr. Tarrant's pulpit in London, I availed myself of the opportunities afforded, and described our people, their history and their views. My statements were evidently not considered obtrusive; for everywhere afterward, when I met members of these congregations in Europe, they treated me with personal consideration that was almost embarrassing in its wealth of interest, courtesy and cordiality.

My impression is that the Unitarians of England are in spirit more lke the Christians than the Unitarians of the United States.

The interest and courtesy of Doctor Wendte undoubtedly caused the writer to be placed on the programme at Colozsvar Hungary, to convey to the Unitarians of eastern Hungary, on the 400th anniversary commemorating the services of the Unitarian martyr, Francis David, the greetings of the Christians of the United States and Canada.

On Sunday night the proceedings at Colozsvar closed with religious services, Dr. Carpenter, of England, delivered an eloquent address on being faithful; but for me, he spoiled it all, by basing his chief emphasis on the theory that the gospel of John was written generations after the career of Jesus had closed on earth. Such theory cannot be true: for John, near the beginning of the 5th, or 6th, chapter, uses such language as this: "Now there is at Jerusalem, by the sheep-gate a pool called in the Hebrew tongue," &c. The careful distinctions made by John in his tenses indicate plainly that Jerusalem was standing when he wrote his story. But Jerusalem was destroyed in the year 70. That was not "generations after" Jesus was crucified. Also, Harnack, the great "higher critic," now admits that the New Testament story must be attributed to as early a date as the year 70, or earlier.

Dr. Carpenter's address was followed by one by Rev. Mr. St. John, of Philadephia, who emphasized these points: "I believe" in God, in man, in the world and in the future life. I wish he had put a Savior in somewhere; for sin is as real as "the world."

On the next day I left the party and came to Budapest, where I might in quiet write this, probably my final, report. My son, Carlyle Summerbell ,went on to Deva, wher ceremonies took place commemorating the heroism of the martyrs for religious liberty. He has since joined me here at Budapest, and informs me that it is not needed to make special report concerning these ceremonies.

Our rides and journeys are long; the walking and climbing very severe, sometimes. For instance, my son informs me that yesterday, at the climb to the fortress rock where Francis David died in prison, two men faintd away from the great exertion and the excessive heat.

We will not attend the celebration at Florence, where the grave of Theodore Parker is to be honored, not considering it within the field of our appointment; but go on to Rome.

Since beginning this report I have received the following invitation, which is characteristic of our journey; and I infer that your other delegate has received a similar invitation:—

"The municipaltity of the city of Budapest requests the pleasure of Rev. J. J. Summerbell, D. D., company at the luncheon to be given by the city of Budapest on Wednesday the 24 inst. at 1:30 p. m. in the Grand Hotel Hungaria in honor of the Liberal Christians of England and America."

We will accept this invitation.

We have tried faithfully to serve the brethren in America, who have done so much for us, and trust that the blessing of God may rest upon our work.

I would recommend that the Christians put themselves in touch with the Unitarians of Hungary in some suitable way. Possibly there might be established some fraternal relations that would be conducive to helpfulness to the cause of Christ. Until such a plan can be devised, or carried out, it may be judicious for our brethren to adopt some resolution at our coming "Quadrennial"' (I do not know where it is to meet, mail failing to reach me) recognizing in suitable and grateful language the courtesies extended to our delegates. In such action, the kindness of Dr. Wendte, in bringing to the Hungarians a knowledge of our existence, should not be forgotten.

I do not recommend any action with reference to the "Liberals" of Germany. I do not think their spirit is one of toleration or breadth. To persons of my faith in the Lord Jesus Christ, I believe they would unhesitatingly apply the rack of ridicule and contempt. Their spirit is severe, and assumes orthodoxy to itself that is as unjustifiable as any other kind. A pride that is authoritative in rejecting authority, may be detrimental to true progress in religon or in

works for humanity, as the vanity of a geologist would be to the study of the earth's crust, who would reject the evidence of the rocks, and trust solely to his own inner consciousness as to how the earth was formed, or ought to have been formed.

The many banquets, meetings, receptions, journeyings, sight-seeings have been so severe that some of our party have fallen out by the way; Mr. Butler, Unitarian minister of Massachusetts, (a cousin of S. Wright Butler), for a time having been considered in a critical condition. But, notwithstanding the strain, your delegates have been blest with strength sufficient to meet all demands. God has been very good to us, as He always is; better than we deserve. If we would be like Him and his Son, Jesus Christ, we would be better to each other than we deserve.

J. J. Summerbell.

Budapest, Hungary, August 24, 1910.

TOO LATE.

Is it too late? If it is not, get in line, and move at once to the front so that eternal joys may be yours, and that life beyond this may be a pleasure to live. Many have heard the sad sound of these two little words until hope has departed and comfort fails to come. No glad expectation looms up to cheer the depressed spirits; no gleam of joy skirts the horizon of the future; no flowing spring of gladness refreshes you, and no height of fame invites you to ascend its triumphant way. Time has been lost—its boundary forever passed with it—and it has been left in the eventful past never again to return. O, what distressing feelings haunt the mind as it reverts so restless to these ringing words, "too late!" To improve the present is the imperative duty of every human being, and to do that is the great hope which ought to be entertained by all. No life can be happy without some legitimate aim to accomplish. A life of luxury, ease, affluence and honor will not satisfy. Nothing but performing duty as far as may be known will give lasting happiness. Industry, work in the right way, is the thing needed for all classes and conditions of people, and he who avoids them will reap regret at the end of the journey, if not sooner.

With the opportunity swept away by neglect, the seed-sowing time omitted, there is no harvest to reap. If the spring and the early summer are not used in preparing the soil, it will be too late to make a crop that year. The weeds and grass will take the place of the crop, and there will be nothing but weeds and grass. The new morning zephyr, fresh from the west, the lonely night winds whispering through the trees, bring no message of gladness to cheer the heart, and make it glad with the coveted prospect of plenty. The awful refrain "too late" echoed its doleful tune, until listening ears were tired hearing it repeated.

It is a privilege and also a duty to look out for opportune times when good, in many ways, may be accomplished; when sin shall no longer imprison the soul and when righteousness shall reign supreme. A life wasted in idleness is distressing to think of, and yet to-day many are tramping that beaten way which leads to poverty, disgrace and ruin. So important it is when life is young, strong and active to be planning and working to build a character which will stand. It is nearly always too late to begin when old age and weakness take hold of you.

Out into the azure hue and over the billowy ocean of time the mind, like some wireless message, flashes in every direction, thinking what could have been done—what it ought to be, but the waves of indolence and indifference dash high, repeating their awful message, "too late." The opportunity was in reach—I failed to grasp it—it is gone. This is not an imaginary conception—not a dream, it is a reality, and thousands gaze upon the situation and see that it has departed. Passed in and out the door of opportunity the last time, and it is closed and locked forever. No remedy, no redress, and no changing the situation.

So many would live their time over again, and make better use of it, it is lost, they are lost, all is gone, and eternity awaits their coming.

To the hopeful and saved ones, let them improve every hour and be ready for the crowning day.

J. T. Kitchen.

THE BIBLE.

This Book contains the mind of God, the state of man, the way of Salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened and the gates of Hell disclosed. Christ is its grand subject; our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—Exchange.

THE EDUCATED WOMAN.

The world has a right to demand the meditative and thoughtful life from its truly cultured women. Education misses its mark unless it saves one from thoughtlessness and frivolity. The woman of trained intellect should honor her own mind and scorn to live irrationally. The problems of the home, of society, and the church are not to be solved without the help of thoughtful women. The cultured Christian woman has a duty toward society other than to cultivate it for pleasure. She cannot afford to spend her time in an endless round of society observances, which neither develop the true social instinct nor cultivate the higher powers of the mind. The woman who has been trained to think should not allow society to rob her of her hours for meditation, reading, and mental exercise. There is need today of women sufficiently in love with truth and study to form intelligent conclusions on current problems, and to refuse to surrender their brains and time to that society which cultivates only life's superficialities. For a cultured woman to let others do her thinking, or to move in a realm where thought is not a necessary commodity, is to dodge the responsibilities of life. To turn a trained mind away from good books, the great molding forces of human thought and humanity's deep problems, and practically confine it to a realm where small talk reigns, is a shameful, pathetic degradation of the human intellect.—Western Advocate.

A modified form of representative government has recently been given to the people of India. This has been done with the hope of making them better satisfied with their present relation to Great Britain. The first session of the new legislative body, called the "imperial council," has just met in Calcutta. This council is composed of 370 members, 135 of which are chosen by the people, and the rest by the British government.

Read no book of which you would not like God to say: "Show it to me."

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.
One Year $1.50
Six Months ..... .75
Four Months ..... .50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

DEMANDS UPON THE MAN.

Render unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22: 22. (Golden Text for Sunday, Sept. 18.)

The teachings of Lord Christ flood the world with light and then put the teacher at the very center of that light. So is every one who is taught, and has learned, of the Christ. Christianity in short makes every man who accepts it a marked man. It points him out. It designates him. It says, "Here is a man who professes to be (or is) a Christian." And then the world begins to look on and see how that professed Christian is going to carry himself. There is no shirking the matter or the issue. Professed Christians are evermore being put to the test, are on trial daily before the world about them. The world of sin and in sin does not read the Bible, or hear the gospel to learn what religion is. Nay, verily. The world of sin, and the sinning ones, read and look upon and observe closely the world of professed Christians to find out what is meant by religion.

Jesus our Christ was a marked man. While in the flesh, and to this day, men, of sin and evil, have sought, by the severest tests to trap and ensnare Him. The lesson gives a desperate instance. Pharisees and Herodians, who held divergent beliefs and were intensely hostile to each other, sank their differences for the time in order that, by united effort, they might ensnare, in their wickedly woven net, the great Teacher. The Pharisees were sticklers for the Jewish law and held that to pay tribute to Caesar was wrong. If they could get Christ to agree with them they would have accusation upon which He might be tried before the civil courts. The Herodians held that the tribute money should be paid. If Christ agreed with them He could and should be tried for violating the ecclesiastical law. To answer yes, or to answer no, was to stand self-condemned either before Pharisees or Herodians, the civil or ecclesiastical law.

No man has ever been put to so many and to such severe tests as has our Lord Christ. Scientists and philosophers of the shallow and subtle sort, keep up their wicked designs and evil devices upon Him to this day.

This incident not only marked the Man; it measured Him as well. How could He come out unscathed from such evil designs and wicked thrusts? It did not seem possible. So is every one born of the Spirit. Tests ,trials, temptations, such as there seems to be no escape from, are laid before the elect of God. And that which is impossible with man is easy and possible with God. Leaning on His arm for daily strength and help, the true child of God escapes not weakened but strengthened for other trials and tests of grace and strength.

And in the golden text our Savior evermore preached a sermon of searching power to these disciples of the Pharisees and Herodians who would ensnare Him. "Whose image is this?" Caesar's. Well, render to Caesar his own. This likewise is tanght: "Whose image do you bear? Why, God's. Man is made in the image of God. Very well, then, render unto God His own, yourself. It is as much your duty to render to God yourself, who bears His image, as it is to pay your taxes to support the State. As an honest citizen you must pay your taxes. As an honest and sincere man you must surrender yourself to God. You are His. You bear His image stamp. Render to Him His own." Self-surrender is the most honest debt, the most bounden duty, the holiest obligation that man ever rendered to his God. And that is demanded of every one.

WORSHIP.

The divinest thing a man ever did was to worship. Than this man does not come to a higher or holier attainment. If one will read Exodus, Leviticus, Numbers, Deuteronomy carefully with this in view, one will find that by all the possible processes of miracle, law, sacrifice and service God was training, fitting, preparing a people to appropriately approach Him in worship. A "chosen and a peculiar people" were "chosen," and were "peculiar' in just this thing: they were prepared to approach God in worship.

Not only these written chapters of books teach this; all sacred service has this in view. Many think they go to church to sing, pray, hear preaching, engage in the service. These are but means to an end. The high end of all church service is just this—it leads to worship. What then is worship, and what its significance? Dr. G. A. Johnson Ross appealed to his congregation recently in these terms:

"Neither preaching nor listening to preaching is in itself worship. They are means to worship, rather than worship itself. We worship only when true reciprocal spiritual transactions take place between our individual souls and God, and when the whole body of worshiping people offers itself up to God. We worship when our souls consciously meet God; when we personally acknowledge His presence; gratefully utter our thanks to Him for what He is, has done, and is doing for us and the world, and renew our consecration of ourselves to Him and to His service. The material used in our public services is simply intended as so much stimulant to this private effort. But the effort must be there, and till it is there we do not share in the worship. I entreat you, brethren, to help me in the effort to make our church increasingly a place of reverent worship. Do not let us despise eternal aid to the spirit of reverence. Believe me, you will be well repaid if you determine to be in your place in church, not merely punctnallly at the advertised time of service, but in such good time before that hour as to secure a few moments' perfect quiet, self-seclusion and concentration of your mind upon God; and also, if after the blessing you resume your seat and remain for a moment or two in devotion. Indifference to things of this sort is not spiritnality; it is, rather, a moral symptom indicating that one of the main objects in public worship is being missed and its loss unfelt. Unless our churches can be, at service time, places of quiet retreat, where the awe of God's presence may be felt, tired men and women will not—and, perhaps, should not—long continue to attend them."

To this spirit of reverence, true devotion, worship, ought the churches ever strive to keep close. The church is not a place of entertainment or amusement. The church, with all its service, is to bring man to the highest and the holiest of which he is capable, namely, worship. In worship there is rest, peace, joy, strength, happniess, holiness.

WHY A CHRISTIAN?

It is well enough now and then to search the deeper things, even of self, to take inventory of what one is, and why one is what one is.

Why am I an honest man?

Why do I strive to pay my debts?

Why do I seek peace and pursue it?

Why do I love my church?

Why am I a Christian?

To search self with such questions is a part of wisdom.

A few years ago a pastor wrote that active and loyal layman, John H. Converse, of the Presbyterian church, and asked him why he was a Christian. Here was the answer:

"By the grace of God, I try to be a Christian because I am conscious of my own natural sinfulness and selfishness, and find in Jesus only my hope of salvation from my sins and from the punishment due to them.

"I am a Christian because the life and teachings of Christ impress me as the most sublime and perfect system of truth ever revealed to men. Surely, 'no man ever spake like this man.' No human philosophy can so satisfy the soul.

"I am a Christian because I feel the need of a strength which only an All-Perfect and an Omnipotent Being can give. In human helpfulness there is no adequate resource except in the all-perfect power and wisdom of Him 'who doeth all things well.'

" I am a Christian because Christ has revealed to me the love of God, andI I feel that I may trust Him implicitly to care for me and protect me. 'His ways are ways of pleasantness, and all his paths are peace.'

"And, finally, I am a Christian because I feel that the only true way of happiness and peace, both for this life and the life which is to come, lies in following as nearly as may be in the footsteps of the Lord Jesus Christ.

ELON COLLEGE NOTES.

—One hundred and seventy-one students have entered the College up to this time (Monday afternoon). This is above forty better than the enrollment was a year ago at this stage of the session.

—The annual reception of Friday evening in West Dormitory was a most pleasant affair. At least two hundred students, faculty, and friends were in attendance. The Senior Class assisted the faculty in receiving, and every student met the faculty and every other student or as nearly so as the large company would allow.

—So far the States of Texas, Florida, Mississippi, Tennessee, Georgia, Alabama, North Carolina, Virginia, West Virginia, and Pennsylvania are represented in the matriculated students.

—Rev. Dr. D. A. Long of Graham filled the College pulpit at the eleven o'clock service last Sunday and delighted a very large audience with an excellent, interesting sermon.

—All the religious organizations in the College were largely atended at the first meeting. Mr. E. T. Hines of McLeansville, N. C., a member of the Senior Class, led the Y. M. C. A. Saturday evening. Miss Affie Griffin, of Liberty, N. C., also of the Senior Class, led in the Y. W. C. A. Sunday afternoon. Professor W. A. Harper, Dean of the College, led the Christian Endeavor meeting Sunday evening. The attendance at Sunday-school Sunday morning was nearly 300.

—Mrs. N. G. Newman, of Hollland, Va., came to enter her daughter, Miss Blanche, in the College, and spent several days visiting relatives.

..—Professor S. G. Rollings, superintendent of the State High School, Kenly, N. C., attended the opening, bringing his sister with him to enter College.

—Rev .Dr. Lyerly, Crescent, N. C., was at the opening and enters his daughter, who comes from the junior class in Catawba College where she was in school last year.

—Misses Blanche and Lillie French Roberts, daughters of J. W. Roberts, '93, Windsor, Va., who are on an extended visit to relatives in this State, have visited relatives and friends here twice recently, being here for the reception Friday evening. Miss Bera Motley, of Burlington, R. D. 3, a last year's student in the College, accompanied them on this last visit.

—Rev. J. O. Cox assisted by Rev. L. E. Smith was in a series of meetings at Pleasant Hill Church, Alamance County, last week, and is in a similar meeting at Shiloh, Randolph County, this week. He is contemplating giving his full time to the ministry. His mother, Mrs. R. E. Spencer, who has been with her older son, Professor R. C .Cox, at Mt. Gilead, N. C., the past year, is visiting at his home here.

—Rev. Dr. and Mrs. J. O. Atkinson buried an infant daughter to-day (Monday).

—Dr. Herndon and family were all here Sunday, Mrs. Scott of Burlington, his youngest daughter who is slowly recovering from a serious operation being with them. Miss Jennie, who graduated from the College and went into the profession of teaching, will return to Greeneville, N. C., to resume her work in the public schools. She will be remembered as having made a splendid alumni address at the Commencement last June.

—Mr. A. Liggette Lincoln is starting off well in his new role as instructor in the College.

—Professor Brannock brings some of the Johns Hopkins spirit with him into the chemistry and physics department, and new life is already being felt there.

W. P. Lawrence.

THE COLLEGE OPEN.

The trains have been thronged as we have never before seen them with young men and young women going to college. And the colleges that have opened thus far report "the best opening we have ever had."

There is no more hopeful sign than this in our southern country. The reason why the South has lagged far behind in industrial development and material progress is not because of a lack of natural resources, but solely because of a lack of educational advantage. We have not educated as the North and East. New England leads the rest of our broad country today in wealth, prosperity, progress along about all lines for the sole reason that New England leads and has long since led in education.

The South is truly awake. These trains thronged with young people going to college tell that as nothing else can. The pity is that the per cent is not even greater. The hope of our land, for its rapid strides forward in all lines, lies in these men and women you see on these trains on their way to college.

God help and keep every one of them.

Bribery.—We have not learned the law of our God, or having learned it, we yet ignore it. Long, long ago He said unto Moses, write this unto the children of Israel: "Thou shalt take no bribe: for a bribe bindeth them that have sight, and preventeth the words of the righteous." With charges, and proofs of bribery flying through the air in our time, we can but realize that we are making the law of our Lord of none effect. Out in Illinois they are trying a legislator for bribery. They had to set aside 700 venire men, and spend weeks in selecting a jury, because each admitted that they had been approached by the defendant—not only debauched himself, but had well nigh debauched his whole country. Verily we need to learn of the fundamental law of this universe, namely, the law of God.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S PAGE.

The Band of Cousins.

Jas. L. Foster, Supt., Elon College.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19: 17.

Amount Brought Forward	**$1,562.10**
Dues.	
Mary Lee Foster	$ .10
James L. Foster, Jr.,	.10
Monthly S. S. Offering.	
New Hope, Va.,	4.77
Elon College, N. C.	.76
Ebenezer ,N. C.,	1.15
Suffolk, Va.,	16.21
Catawba Springs, N. C.,	5.52
Bethel, N. C.,	1.00
"Citizens' Class," Elon	5.00
Special Offering.	
Mrs. M. E. Wilkins	2.00
Rowland Iseley	.50
Lee Iseley,	.50
Mr. James for wagon axle	.50
Mrs. Amanda Capps on support of children (Aug.)	5.00
Chas. D. Johnston	5.00
Amt. 34th week,	47.11
Total,	$1,609.21

My Dear Children:

The school months have begun; the summer has passed! Have we spent our vacation in a manner pleasing to God? Only time and eternity can tell. Have you had a good time, cousins, and are you ready to begin your work for the Corner with renewed vigor? Well, this issue looks lonely, but we will hope for a number of letters next week. Will not every one take hold this fall with a vim never before felt, for with your nickels and dimes was first started the idea of our Orphans' Home!

Lela Cannada is in Durham visiting her people, and Walter and Mary Lou Mitchell spent Saturday and Sunday with their grandmother. The other children are all at Home and well.

We thank all kind friends who gave their gifts to our "Home" on last Saturday afternoon in remembrance of our 20th anniversary. Many and useful were the gifts and our Orphanage foree feels proud of this added comfort to our dining room and kitchen.

Very lovingly, Uncle Jim.

"If I cease to become better, I shall cease to be good."

A GHOST WEDDING.

Did you ever hear of a ghost wedding? I never did till the other day.

Years ago a little girl was betrothed to a Chinese lad. The money was paid to the parents, the feast was eaten, and all things seemed propitious, but later the lassie sickened and died. Some years passed and the lad having grown up was married to a young wife. In place of "wedding bells," fire-crackers and incense sticks were offered to the gods.

Lately came news of sickness in the family. The bridegroom came to the father of the little girl who died so long ago, saying, "The spirit of your daughter is beginning to make trouble in my family, and you must pacify the spirit. You must use some of the wedding money, which my father paid you many years ago." So in a few days a red paper wedding chair, paper trousers, paper furniture, fire-crackres and incense sticks were all prepared, and the father with his oldest living child, a boy of seventeen, started for the ghost wedding of the sister who died so long ago. On their way they stopped at every wayside shrine and burned incense; on arriving at the home of the "bridegroom" a feast was given, fire-crackers were set off, paper clothes, red chair and incense were burned, and the family was left happy, in the hope that the spirit had been propitiated.

Can you realize what these superstitions mean to the heart of the brother of the ghost bride? He has been in our school several years. He reads, talks and writes English. "You know I do not believe in it," he said, "neither does my father, but he must either pay back a good sum of money or have these foolish ceremonies."

Will you not, friends in Ameriea, add your prayers to ours that God will drive out these dreadful superstitions? —Mary Gilman, in Woman's Work for Women.

A NOTABLE ANSWER TO PRAYER.

Last spring Shantung Province, in China, suffered from a very severe drouth for about three months before wheat harvest. The people were greatly distressed, as they feared a famine if the wheat crop failed. All efforts were made to indnce the gods to send the much needed showers, but none came. Finally the Christians, the natives and the missionaries, took the matter in hand. About one hundred and fifty students at Tsingchoufu banded themselves together and prayed for rain for a month, but none fell. Then the students, through the advice of one of their professors, together with professors in the Union Theological Seminary, both English Baptist and American Presbyterian, sent for Miss Louise Vaughan, a missionary stationed at Tsingtau, to come and hold meetings with them. Miss Vaughan went, and held meetings three times a day for a week, with the thermometer at 98 degrees in the shade a part of the time . A letter written by Rev. Chas. E. Scott, of Tsingtau, and published in "Woman's Work" (Presbyterian Woman's Board) gives an interesting account of what followed:

"A hundred evangelists were gathered in quarterly conference at Tsingchoufu; one hundred and twenty students were soon to scatter for the summer; a large missionary body was present on the joint compound. One topic absorbed everybody, the drought. From widely scattered homes came letters to the students full of fear. The long unmoistened dust, driven of the wind, swirled in mighty elouds over the farms, making the air so dark that, even at noon, peasants must light their tiny, foul-smelling bean-oil lamps. Unable to work, they sat within doors, sick with a nameless dread. They told the missionaries that the horror of judgment was upon them, and they knew naught but to sit and await—they knew not what—perhaps the end of the world. When the wind was heard to rise even the faces of Christian evangelists were filled with terror.

All efforts of Chinese officials to draw out a moist pity from the idols had failed. Miss Vaughan realized that affairs had come to a desperate pass, and for a day gave herself to prayer and fasting, and the Holy Spirit then gave her the message from Isaiah xliii:19 (Behold, I will do a new thing; . . .

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
Burlington, N. C.

When in Burlington call at
T. H. STROUD'S
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

I will even make a way in the wilderness, and rivers in the desert.) Then, with glad heart and trust (And this is the boldness which we have . . . if we know that he heareth whatsoever we ask, we know that we have the petitions—I Jno. v: 14, 15), the victory already potentially won, she went forth to the engagements made for her. It was an unprecedented thing, not according to "custom," that a woman should address these evangelists. But she had been speaking only a few minutes (Behold, Jehovah's hand is not shortened, . . . your iniquities have separated between you and your God—Isa. lix: 1, 2) when the whole company was smitten of the Spirit and forthwith began to confess sin and pray for forgiveness. The sin most commonly confessed was Sabbath desecration. All confessed to powerless preaching. For several days, students and foreigners publicly confessed their sins, many naming Sabbath desecration, and received the peace of forgiveness, power to witness, and faith to believe in the promised blessing. When all were attuned to God's will, a day of private prayer, fasting and self-denial was set, especially to pray Almighty God to open His heavens and send down copious rain. Meantime, Dr. Hayes and others went to the yamens of officials, presented their cards, and invited them to come to church and join Christians in praying to the true God, in the name of Jesus, for rain. And they came. Also, the students went daily into streets and lanes of the old city and invited the people to come. The place was flooded with notices and handbills. The hoary walls and towers had never looked down upon such a sight. On the great day, rain fell copiously on all the regions about and the crops were saved. But none came within the city walls, where are extensive garden areas; so there was more drastic heart-searching, more confession, and agonized cries to God for mercy. The ablest debater in the school, hitherto hard-hearted and witnessless, broke down in an agony of tears and pleaded for restoration. A band of students dramatically marched to the rostrum and in presence of the entire congregation dedicated themselves wholly, for life and in death, to glorify the Lord. On the Sabbath when they were devoting themselves to honoring God, the streets ran with water, exceeding any rain in the memory of the living, so that many that day could not leave the compound. Do you wonder that the one hundred evangelists departed to preach the living Word of the faithful God with great joy; that the students scattered through the city proclaiming Jesus and His love; that as many days were spent in thanksgiving as in intercession; that the city was in an ecstacy of joy; that multitudes looked as if a vast burden had been loosed from their souls; that upon the streets man were everywhere saying, "Their Jesus is the true God; our idols are no good"; that many heathen came to services and continue to come as inquirers?"

WANTED—500 NEW SUBSCRIBERS

By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

Southern Railway

Operating Over 7,000 Miles of Railway. Quick Route to all Points North, South, East and West.

For Speed, Comfort, Courteous Employees, travel via the Southern Railway.

Rates, Schedules and other information furnished by any of the undersigned.

R. L. VERNON, Trav. Pass. Agt., Charlotte, N. C.

J. H. WOOD, Dist. Pass. Agt., Asheville, N. C.

S. H. HARDWICK, P. T. M., Washington, D. C.

W. H. TAYLOE, G. P. A.,

FOR RENT.

I have a farm to rent at Elon College,—58 acres, with good 6-room house, a good well of water, and out-buildings. This is a chance for some one that wants to educate his children and farm also. I will rent for standing rent one year with privilege of three or five years.

J. J. Lambeth,
Elon College, N. C.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

The Happy Habit.

The habit of being happy is one that can be deliberately formed and encouraged. It can be begun at any time, by any person, in almost any circumstances. Crushing sorrows come to every one, but at least one can wear one's mourning inside, and refrain from being a blot on other people's sunshine. And the happy habit, once established, is one that persists even in trouble and trial and loneliness and poverty, like those Alpine roses that bloom above the snows.—Exchange.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE YOUNG PEOPLE'S MOVEMENT.

Number II.—The Leader of It.

o many would live their time over There was one man, humble pastor of an humble flock in a bleak New England town, who was disturbed and exercised no little over the matter, but not without hope. The immediate cause of his deep concern was the fruitage of a recent revival in his Church, which had brought forty five young people into the fold. What should he do with them? Should they too become spiritual drones or go back to the world? Not if there was an answer to be had from God. And so this humble man prayed and agonized and agonized and prayed, and the answer was forth coming. God put this principle into his heart: There is nothing which really appeals to the religious nature of young people but religious work. The answer startled him it was so radical. Had all the world been so long erring respecting a matter so fundamental and should God give him, humble and insignificient as he was, the solution for the problem that had been the subject of learned discussion and scholarly debate in the great religious assemblies of the world? Yet his duty was plain. He had prayed for an answer and it had come. It was evident to him then, as it is to us now, that the Church had been making spiritual paupers of its young people by doing all their religious work for them and still expecting them to be interested. When they were not, they resorted to a sort of spiritual side-show with the hope of alluring them to the Church by social indulgence. When this interested them in the social rather than the religious life, the elders were at their wits end. Had they not done all they could to interest them? Were they not free from their soul's blood? What was there for them to do, but to display that excellent Christian grace called resignation? It never occurred to them that they had been working on a false basis, until this new principle touching the religious life was enunciated and practically embodied in organic form by that world-famous man, Dr. Francis E. Clark, than whom as a religious leader of the young no man greater has arisen since the days of Him who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Dr. Clark gave his new principle embediment in the now world-girting Christian Endeavor Society, with its more than 4,000,000 members, representing more than one hundred denominations and using more than fifty languages. The Society began on Feb. 2, 1881, in the Williston Congregational Church, Portland, Me., with the forty young converts as charter members, and has grown in the twenty nine years since to the magnificent proportions given above. Nor is this all, because the various denominations caught the Christian Endeavor idea and organized denominational societies with different names, but the identical principles. These denominational societies are a jart of the young peoples' movement as led by Dr. Clark and ought to be credited to him here and they will be there when the Book of Life is open and men are being judged according to the deeds done in the body.

A Little Imagination.

A little imagination is admirable in a prayer meeting. Put yourself in the places of the persons whose Scripture story you are studying. Think what they felt and said and did, and you will get many helpful applications for your lives.

A little imagination is useful in committee work. Imagine the possible outreaches of your work.

If you are an officer, a little imagination will help you to conjure up an ideal for the society, the splendid society which it is capable of becoming; and you will be inspired to try at least to realize that ideal.

A little imagination will give you a view of our worldwide fellowship, and show you the Endeavorers of all lands.

A Contribution.

We are glad to print below a word to our young people by Rev. R. P. Crumpler, Summerfield, N. C., who is thoroughly interested in our Church and young people and all that may pertain to their growth, development, and up-building. Let us have more contributions for this department. We need to train our people to self-expression in the public print as well as in their C. E. and Sunday-school and other religious work.

WORK FOR THE YOUNG PEOPLE TO DO.

By Rev. R. P. Crumpler

Soon after the Young People's Department of the Southern Christian Convention was organized at Elon College in 1909 some one predicted that this new movement would soon come to naught; or, at least, would amount to but very little. Has the prediction proven to be true, so far? Shall that prophecy be fulfilled in the future? Has a C. E. Society been organized and kept alive in every church? Are there Teacher-Training and organized classes in every Sunday-school, today? A goodly number of Teacher-Training and Organized classes and C. E. societies are in existence today, as a result of the Elon Collge Convention of 1909.

Yet there is a great deal of work that can be done by the young people of the Southern Christian Convention. Are all of the C. E. societies and Teacher training and Organized Classes alive and active today? If not, there is room for more work in the same field, besides numerous opportunities to organize and maintain other Societies, Classes, Home Departments, etc.

Beyond all that, there is an abundance of work that might be done by us young people. "The harvest indeed is plenteous, but the laborers are few." For instance, during the summer months, people have been attending the revival meetings in the various churches; and many of the country Sunday-schools have been much neglected. Consequently, many country Sunday-schools and C. E. societies are on the decline at present. It is our duty to get to work and revive all our religious organizations by house-to-house visitations, and by all other feasible methods.

Furthermore, in many country churches there is no Sunday-school during the winter. People usually try to make justifiable excuses for this by saying the weather is too inclement or the roads are too bad in winter for people to attend a Sunday-school each Sunday; while the young people can attend social gatherings of all other kinds and descriptions almost every night in the coldest, roughest weather. Brethren, this ought not so to be! A rose is fully as pretty and as fragrant in winter as in summer. Precious souls are being lost during the winter as well as during the summer. God's command to

work in his vineyard is as much in force and is as much authoritative in one season of the year as in any other. During the Christmas holidays, when questionable amusements and "booze" seems to be most plentiful,—when Satan seems to be working the hardest—the children of God often relax their efforts to hold the fort for Christ. Then is when our Christian zeal should be the warmest. That is the season in which all religious organizations ought to be most active in order that they may the more successfully cope with the powers of darkness. Therefore, let us young people, as well as old, strive with might and main, by divine assistance, to keep our Sunday-schoools and Christian Endeavor societies alive throughout the entire year. Let us remember that "no man, having put his hand to the plow, and looking back is fit for the kingdom of God." Let us bear in mind one more thing. Although the man in the parable was given only one talent, he was punished for not having improved that one talent. So let us not deceive ourselves by thinking that, because we are not as highly gifted as some others, God Almighty will allow us to go unpunished for not having used the means he has given us.

Then let us strive with all our might
To give old Satan a very hard fight.
Let us put our hands to the gospel plow;
And toil in the Master's vineyard now.
Let us tell those who are wicked within
Of Jesus who died to save them from sin.
Let us get all of the lads and lasses
Into some of the Sunday-school classes.
Thus to all the skeptical let us prove
That the Young People's Department is still on the move;
And though of talents we have only one,
Our Savior's work is still to be done.
Men may scoff and men may frown;
But what we want is a starry crown;
And when we've finished this earthly race,
To see our Savior's smiling face.

C. E. TOPIC FOR SEPT. 18—A FEW SUGGESTIONS.

Resist the Devil!. How? Jas. 4: 1-10; 1 Pet. 5: 8-9.

The Music. Sing that grand old song, Yield not to Temptation, by all means. Have other hymns on the same line and then some special music, such as duets or soloes or quartettes.

The Scripture. Have the president and secretary of the society each read one of the passages. Let the comment be by two ladies.

The Leader. He could give instances of how temptations were met in the Bible or show that not temptation, but yielding thereto, constitutes the sin, or give some kind of personal exhortation or experinece. If he can turn the few minutes of his remarks into a general testimony meeting, he will do well.

Bible Verses. (To come in as voluntary participation.)

By prayer, Matt. 17: 21.
Watch and pray—why? Matt. 26: 41.
Watch, Mark 13: 37.
The Spirit beareth witness, Rom. 8: 16.
Pray without ceasing, 1 Thess. 5: 17.
Lead us not into temptation, Matt. 6: 13.
Thinketh no evil, 1 Cor. 13: 5.
Rejoiceth in what? 1 Cor. 13: 6.
Finally brethren, Phil. 4: 8.
Out of a pure heart, 1 Tim. 1: 5.
Your Father knoweth, Matt. 6: 8.
How man shall live, Matt. 4: 4.
In the name of the Loord, 1 Sam. 17: 45.
Our weapons are not carnal, 2 Cor. 10:4.
What the Word of God is like, Heb. 4: 12.
Cleave unto the Lord, Joshua 23:8.
By the truth, Eph. 6: 14.
By right-doing, Phil. 1: 11.
By testimony, Rom .10: 9.

Question Spurs. (To come in as voluntary participation).

What is temptation?
How are we tempted?
Why are we tempted?
How does Jesus help us to resist the devil?
Why cannot we resist by our own strength?
How is the best way to overcome evil?
What personal incident in your own life most impresses you as a victory over temptation? (To several.)
How did Jacob resist the devil?
Samuel?
David?
Peter?
Paul?
How can we resist evil thoughts?
How does prayer help us in temptation?
What is the sword of the Spirit?
How does it help us in our temptations?

Special Work. An address, following the reading of the three accounts of Jesus' temptations given by the first three gospel writers by three individuals, on "The Meaning of Christ's Temptation to Us."

For Next Week—Home Missions.

M., A great desire, Rom. 9: 1-5.
T., A patriotic heart, Ps. 119: 53, 126, 158.
W., A patriot's prayer, Ps. 122.
T., What one man did, Neh. 1: 1-4; 4: 16-18.
F., Another man's work, Neh. 8: 1-6.
S., Rousing the conscience, Ezek. 22: 23-31.
S., Topic—My denomination at work for my country, Ps. 89: 1-18.

Suggested Program.

1. Song service.
2. Prayer service.
3. Scripture and comment.
4. Leader's remarks.
5. Testimony service.
6. Special music.
7. General remarks in any form, including Scripture verses with comment and Question Spurs' questions answered, interspersed with stanzas of appropriate hymns.
8. Special work.
9. Prayer. Song.
10. Pastor's remarks.
11. Song. Offering. Lord's prayer in concert

The opening up by the Chinese government of day and boarding schools, for girls is in advance of the supply of teachers, so that there is now a cry for more teachers from all over the country. This is a golden opportunity for the mission schools in preparing young women for positions as teachers. What a blessing it would be if each of the girls' schools could be supplied with mission-trained teachers. Young women who have imbibed Christian ideals and are governed by Christian principles could within the next twenty-five years do untold good in shaping the future of China, if they could have the opportunity of moulding the characters of the boys and girls during that period. In many cases the government schools are not satisfactory because the teachers are inefficient or poorly trained. Teachers have been brought over from Japan to supply the need, but these are not all satisfactory. There are no young women anywhere so capable of giving to Chinese girls the training they need at the present time, as our own American girls. And it is said that the Chinese government is anxious to secure such women for teachers, and willing to pay good salaries for their services in certain positions. If there is any young woman in this country looking out on the world with wide open eyes, and wishing that she might go somewhere and do something great and noble, she could find no better field for her life work than in China working for the Chinese women.

There is no beautifier of complexion or or behavior like the wish to scatter joy and not pain around us.—Emerson.

MARRIED.

Nelson—Cummings.

Mr. George W. Nelson of Stokesdale, N. C., and Miss Lou Cummings of Summerfield, N. C., were happily united in marriage on Sept. 5th, 1910. They surprised their many friends by coming to Greensboro, where the ceremony was performed by the writer at "Hotel Huffine" in the presence of only a few invited guests.

The happy couple left on the afternoon train for Stokesdale, N. C., where they will reside. Mr. Nelson is a successful barber, and an acceptable member of the M. E. Church, and his bride is the charming daughter of Deacon D. I. Cummings, and is a devoted member of Mt. Bethel Church.

All wish for them success, a peaceful journey together, and much happiness.

L. I. Cox.

DIED.

Squires.

Minnie Squires, wife of W. J. Squires, died of consumption August 28, 1910. aged about 27 years.

Sister Squires professed faith in Jesus Christ when a small girl. For several years she had been a faithful member of Apple's Chapel Church.

She died in triumph of living faith.

Funeral was conducted by her pastor. from Bethlehem Church. The Lord bless and save the bereaved ones. L. I. Cox.

Wood.

Died at her home near Graham, N. C., Mrs. Maria Cathrine Wood, Sept. 2, 1910, aged 71 years, 10 months, and 20 days. Her maiden name was Whitsett. On Aug. 14, 1860, she was united in marriage to Mr. Joseph John Wood, and to them were born seven children, all of whom have passed into the spirit land exeept one son. Her husband preeeded her to the grave by more than thirty years. He died on June 2, 1879. In young womanhood she eonfeesed Christ and united with New Providence Christian Church, of which church she was a member when death came. For some time before her death she had been a quiet, patient sufferer, waiting for release. She trusted Jesus and when the end eame she simply fell asleep. The funeral services were conducted from New Providence Church—the church she loved so long and well—, and in the cemetery hard by we laid our sister's body to rest to await the resurrection morn. The large audience, sweet music, and beautiful flowers all spoke of the high esteem in which sister Wood was held. P. H. Fleming.

Burlington, N. C.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of serviee; index of Scripture passages, etc. It is substantially bound in buckram cloth.

Price: Single copy, 75 cents, postpaid; per dozen, $7.00 not prepaid; in hundred lots, 50 cents per copy, not prepaid.

THE CHRISTIAN SUN,
Elon College, N. C.

Dry Goods, Notions, Ready Made Clothing

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

Our Dry Goods are of latest designs, and our **Ready Made Clothing** cannot be surpassed in quality and price.

Come, See. Be Convinced.

B. A. SELLARS & SONS. BURLINGTON. N. C.

Wakefield.

The week following the first Sunday in Aug. Rev. H. H. Butler, was with us here in our protracted meeting. He did not reach us till Tuesday night and was compelled to leave Friday morning to conduct a funeral in his field. Nevertheless, during the short while he was here, Brother Butler was at his best preaching stirring and uplifting sermons. We had a few conversions and we feel that the church was helped. May our dear brother have many more years to tell the loving story of the Christ.

During that same week the good people of our Wakefield church gave us an old time country pounding. Our pantry hasn't been so full at any time as after this pounding. We are very grateful to all who contributed in this way and pray to the Father that He bless them and help His child to be useful and worthy of such kindness. The Holiness Camp meeting which is held here every year about the first of Aug. was a success. Rev. Joseph H. Smith, of Miss. did most of the preaching. The writer has had the pleasure of hearing many able preachers, but Rev. J. H. Smith, surpassed any he ever listened to, both in profoundness and sweetness of spirit. Many were saved and sanctified. Monday after the third Sunday, Rev. C. H. Rowland, of Franklin, Va., met with us at Union Surry, in our protracted meeting. The crowd was large from the first and every day the church was packed. Brother Rowland was called home Tuesday night to conduct a funeral Wednesday, so did not get back till Thursday noon, but during his stay the brother was in the spirit and preached powerful sermons. There were two conversions and two reclaimed. We feel that the church and community were much helped and that much bread was cast upon the waters.

The writer with his family was in Holland, the last week of Aug. visiting his father and mother. The dear old people were well and we had a joyous time with them.

C. C. Jones.

Caffey.

Mrs. Mary Ann Caffey, nee, M. A. Dalton, was born, Januray 26, 1844, and died August 10, 1910. Aged 66 years, 6 months and 14 days. She was happily married to J. R. T. Caffey, October 23, 1873; having lived together happily for 36 years, 9 months, and 17 days.

Sister Caffey professed faith in Christ about 34 yars ago and united with Salem Chapel Christian Church. She and her husband joined the church and were baptized at the same time.

Last October Sister Caffey became one of the charter members of Montieello Christian Church. She was always frank in her expressions, and cheerfully granted to others the same right. She was a devoted wife, a loving mother, a good woman in the community. She leaves a consecrated husband, two dear daughters, (Mrs. A. O. Rudd and Mrs. R. F. Troxler) seven grand-children, three sisters, two brothers and many relatives and friends to mourn their loss. May God comfort and bless the bereaved.

Funeral by her pastor.

L. I. Cox.

Sharpe.

Near New Lebanon, Rockingham County, N. C., Augnst 12, 1910, Effie Ann Sharpe, the beloved wife of Walker Sharpe.

She died very suddenly of neuralgia, leaving a husband and two small chil-

dren.

She made a profession of religion and united with New Lebanon Church just a little less than one year before her death. Funeral and burial by her pastor from New Lebanon Church.

L. I .Cox.

Phillips.

Inasmuch as it has pleased the all-wise Creator to take from our midst a much beloved and highly esteemed Senior Deacon of Union Grove Christian Church, Hon. Eli C. Phillips, we desire to express to relatives and friends our sympathy and our reverent respect for the sacred memory of our departed brother, and as we bow in humble submission to his will, we submit this tribute of respect:

Resolved 1st. That in the death of this member Union Grove Church deeply feels the loss of one whose interest and influence was felt throughout the community.

2nd. That it behooves us to bow with reverence and humility to this dispensation of Providence and "Thy will be done."

3rd. That a copy of these resolutions be spread on the church record, a copy be sent to the family of the deceased, also a copy be sent to the Christian Sun and county papers for publication.

J. N. Cagle.
D. C. Brown.
O. P. Brown.

APPALACHIAN EXPOSITION, KNOXVILLE, TENN.
Very Low Rates Round Trip Via Southern Railway.

Account the above occasion the Southern Railway announces the sale of very low rates for round trip tickets to Knoxville, Tenn., and return as follows:

Tickets on sale September 10th to October 12th, inclusive, with final return limit ten days from, but not including date of sale. Rate from Raleigh, $12.25; Goldsboro, $13.70; Selma, $13.30; Durham, $11.45; Chapel Hill, $11.45; Oxford, $12.45; Burlington, $10.45. The above tickets are good in Pullman Sleeping Cars, also in day coaches.

Will also have on sale September 15, 22, 29th and October 6th, with final return limit eight days from date of sale a round trip ticket from Raleigh of $8.25; Goldsboro, $9.25; Selma, $8.85; Durham, $7.75; Burlington, $7.05; Oxford, $8.40. These tickets will only be good in day coaches.

Rates from all other points in same proportion as above.

For all information as to rates, schedules, Pullman accommodations, etc., address the undersigned.

W. H. PARNELL,
Trav. Pass. Agt., Raleigh, N. C.

Elon College.
Co-educational.

The Only Institution of higher education fostered by the Southern Christian Convention.

Modern in Equipment, Steam Heat, Electric Lights, Baths, Sewerage, Elegant new buildings.

Four Degree Courses. Special Courses for Teachers, approved and endorsed by the State Superintendent of Public Instruction.

A High Grade Institution whose graduates are admitted to the Graduate Department of all the great universities without examination.

Maintains Excellent Music, Art, Elocution, Business and Preparatory Departments.

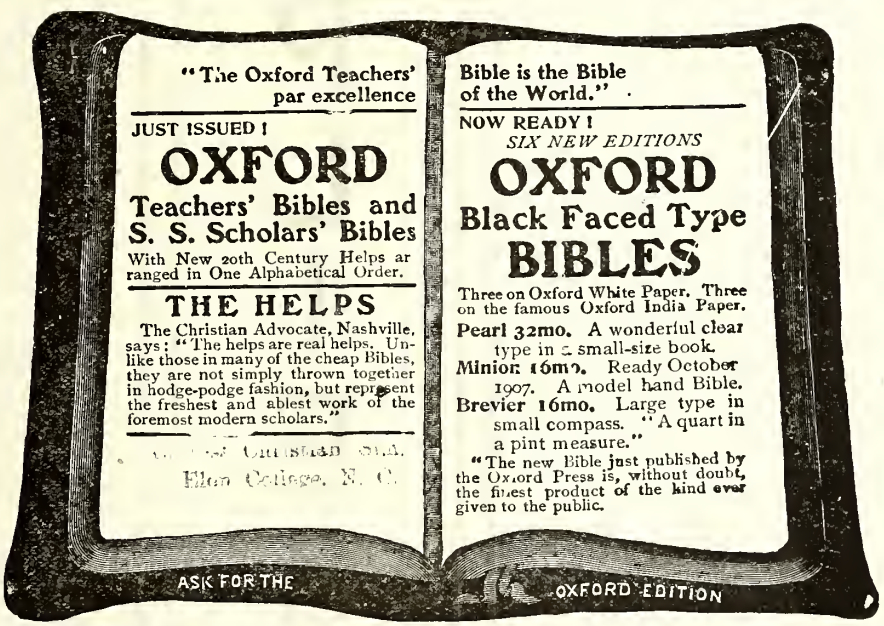
A Faculty of Thirteen Specialists, with a successful record of twenty years.

Has all the Advantages of city life with none of its disadvantages. Situated in the delightful hill country of North Carolina, famed for its healthfulness, pure water, and high moral tone.

Elon College has done more to build up the Christian Church than any institution ever yet commissioned by our people.

Terms Very Moderate. For Catalogue or other information, address:

EMMETT L. MOFFITT, President, or
W. A. HARPER, Dean,
Elon College, N. C.



REMEMBER: That we guarantee satisfaction and sell to you cheaper than the publisher and dealers do. Our business is by mail and express and prices quoted are the prices of goods delivered to you. We can furnish you the Oxford, or the Holman Teacher's Bible at prices ranging from $1.35 to $4.00. Send for our catalogue or write us what you want. Address

THE CHRISTIAN SUN, Elon College, N. C.

IT WILL BE TO YOUR INTEREST

to see us when you want FURNITURE, CARPETS, RUGS, STOVES, or anything in the HOUSE FURNISHING line. We carry the largest stock in this line in Alamance County.

M. B. Smith,
Burlington, N. C.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

WHITSETT INSTITUTE
WHITSETT, NORTH CAROLINA.

A LEADING BOARDING SCHOOL
for 250 Students. Established 1884. Prepares for College, Business, Teaching, or for Life. Health, Character and Scholarship. Wide patronage. **Very reasonable rates.** Each student receives personal attention. School highly endorsed. (Location is near Greensboro, N. C.) For Beautiful Catalogue, Views, etc., address the President,
W. T. WHITSETT, Ph. D.,
Whitsett, North Carolina

SEABOARD AIR LINE RAILWAY.

QUICKEST LINE TO

New York, Washington, Charlotte, Florida Points, Atlanta, Birmingham, Memphis, New Orleans and the West.

Double Daily Service with High-Back Seat Coaches, Pullman Sleeping and Dining Cars.

We operate Daily Vestibule service, with through Pullman Sleeping Cars to Jacksonville, Atlanta, Birmingham. Memphis, Portsmouth, Norfolk, Richmond, Washington, Baltimore, Philadelphia and New York.

For Time Tables, Booklets Reservations or any information relative to special rates and route, call on or address

C. H. GATTIS, Trav. Passenger Agt.,
No. 4 Tucker Building, Raleigh, N. C.

DR. J. H. BROOKS,

Dentist,

FOSTER BUILDING,

Burlington, N. C.

WRIGHTSVILLE BEACH.

The most attractive Seaside Resort on the South Atlantic Coast, with its new Steel Pier 700 feet into the ocean; "Lumina," the great pleasure resort, with its sixteen piece Orchestra.

Surf bathing, Fishing, Sailing.

Reached easily via Goldsboro through the double daily service of the

ATLANTIC COAST LINE.

	A. M.	TH
Lv. Elon College	1:20 A.M.	10:12 P.M.
Lv. Goldsboro	6:40 A.M.	2:59 P.M.
Ar. Wilmington	9:45 A.M.	6:15 P.M.

Electric train direct to the Beach.

Rates.

$8.40. Sold daily, limited to Oct. 31st.

$6.25 Sold Saturdays and Sundays forenoon, limited to Monday midnight

$6.25. Sold Saturdays and Sundays following.

T. C. White,
Gen. Passenger Agent.

W. J. Craig,
Passenger Traffic Manager.

J. L. Royall, Agent,
Goldsboro, N. C.

FREE HOMESTEADS from 40 to 160 acres land in Ala., Ark., Fla., La., and Miss. GIVEN AWAY by UNITED STATES GOVERNMENT to successful applicants. Send 25c. for information and application form.

DIXIE HOME CO., Naranja, Fla.

BEST Non-Sectarian Sunday-School

SUPPLIES

We Furnish Anything You May Need

Read this List

BIBLE CLASS QUARTERLY—For Teachers, Advance Scholars and Home Department Use. Contains 48 pages and cover. Five or more copies, three months, 4c each; six months, 7½c each; 12 months, 15c each. Single subscriptions, 16c per year.

INTERMEDIATE QUARTERLY—For scholars 13 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5½c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 5½c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4½c each; per year, 9c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2¾ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, $3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

COMPLETE SECRETARY—A record prepared for Sunday-schools. It contains all necessary reports. Just revised and is what every Sunday-school needs. Price, postpaid, 75 cents.

COMPLETE CLASS BOOK—A simple record of names and attendance of individual members. Price, postpaid, 5 cents; 50 cents per dozen.

CLASS COLLECTION ENVELOPE—It shows the class collection for each class for every week, month, quarter, and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

Order of J. N. Hess, Agent

Christian Pub. Ass'n DAYTON, O

WANTED—COSMOPOLITAN MAGAZINE requires the services of a representative in Elon College to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, Cosmopolitan Magazine, 1789 Broadway, New York City.

The North Carolina

COLLEGE OF AGRICULTURE AND MECHANICAL ARTS.

The State's college for training industrial workers. Courses in Agriculture, Horticulture, Animal Husbandry, and Dairying; in Civil, Electrical and Mechanical Engineering; in Cotton Milling and Dyeing; in Industrial Chemistry; and in Agricultural teaching.

D. H. HILL, President,
West Raleigh, N. C.